



LATTER DAY SAINTS



# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, MARCH 17, 1900.

No. 16.

## HER HERO.

A widow had two sons,  
And one knelt on his knees,  
And sought to give her joy  
And toiled to give her ease;  
He heard his country's call  
And longed to go; to die  
If God so willed, but saw  
Her tears and heard her sigh.

A widow had two sons,  
One filled her days with care  
And erased her brow and brought  
Her many a whitened hair;  
His country called—he went,  
Nor thought to say good-by,  
And recklessly he fought,  
And died as heroes die.

A widow had two sons,  
One fell as heroes fall,  
And one remained and toiled,  
And gave to her his all!  
She watched "her hero's" grave  
In dismal days and fair,  
And told the world her love,  
Her heart, was buried there.

—S. E. Kiser.

## OUR CONFERENCE PRESIDENTS.

### Elder J. N. Miller.

Elder J. N. Miller, President of the Louisiana Conference, was born in Coalville, Summit county, Utah, March 3d, 1870. He comes of sturdy pioneer stock, his grandparents, on both sides, being early members of the Church, passed through the bitter fire of persecution incident to that time, and both were forced by ruthless, red-handed mobocrats, to leave their homes. His grandfather Miller filled several missions and had the distinction of baptizing President Brigham Young. His grandfather, on his mother's side, was a Jew, receiving the Gospel in England. He was master of several languages and was teaching the Prophet Joseph German at the time of the Prophet's martyrdom. He went to Salt Lake Valley in 1848, and was one of the first manufacturers of matches in Utah.

Elder Miller's early boyhood was spent in the district school during the winter and tending flocks and herds through the summer months. At the age of 18 he moved with his father to Carbon county, Utah. From this time until he entered the ministry his career was a varied one. He attended the Brigham Young Acad-

emy one year, taught school in Carbon and Fremont counties, of his native state, and followed merchandising, mining, ranching and railroading, at different times and places.

President Miller is a married man. He arrived in the missionary field in April, 1898, like many of the servants of God, selling nearly all his goods and chattels to get money to enable him to leave his family and engage in the service of the Master. He was assigned to the Louisiana Conference, first laboring as a can-



ELDER J. N. MILLER.  
President of the Louisiana Conference.

vassing Elder, then as a traveling Elder, finally succeeding Elder Lewis Hobson in the Presidency of the Conference. He was with President Hobson when a mob took them in charge, holding them prisoners in the woods for twelve hours, an account of which appeared in the Star shortly after.

President Miller is loved for faithfulness and unswerving integrity by those who know him. The Louisiana Conference should grow and prosper under the leadership of such a man.

## History of the Southern States Mission.

(Continued from page 117.)

### January, 1896—

Father Time having departed, taking with him 1895, the new born year of 1896 was ushered in with the most favorable conditions prevailing throughout the Mission. General good health prevailed; new and fruitful fields were opened; prejudice was rapidly disappearing, and in all sections good treatment was accorded our Elders. Many meetings were being held and every effort put forth to place the Gospel before the people.

On the 23rd inst., twenty-four Elders arrived from the West. After spending two days in the city these brethren left for their various fields of labor. The weather during the month was unusually mild and very favorable to canvassing.

### February:—

On the 16th and 17th President Kimball met the Mississippi Elders in Conference capacity. One public and one council meeting was held, the latter lasted seven hours, and was a spiritual feast for the Elders. They were fully instructed regarding their duties. The Louisiana Conference was organized with Swen L. Swenson as President. A portion of the Mississippi Elders were selected to labor with the Louisiana, which bids fair to be a very fruitful field. Twelve more Elders arrived in Chattanooga on the 19th inst., while two who had gone direct from Salt Lake reported in Texas. James E. Hart was appointed President of East Tennessee Conference to succeed John R. Halliday, released, while Samuel P. Oldham succeeded Frank L. Beatie, released.

On the 25th inst., Elders M. O. Miner and D. C. Hess were staying with Saints at Craddock, Fannin county, Texas. About sundown the following note was thrown inside the gate:

"Honey Grove, Texas, Feb. 23, 1896.

To the Mormon Preachers of Fannin County:

You all have been here long enough and we will give you three days to get out of Fannin county, and to stay out. If we catch you in this county any more we shall have your scalps. You all can do just as you please, for you know what is best for you all. But we can tell you there is but one thing: if you can be found in Fannin county, when the three days are out we shall have your scalps.



We have give you good warning and in time.

Yours truly,  
Fannin and Lamar White Caps Company.  
Dictated by 64, Club No. 3."

No attention was paid to the above threat. The following day President A. C. Dalley and Elder S. H. Wells arrived at Craddock and the remainder of the week was spent holding meetings among the Saints. On Sunday, March 1st, a Sunday school was organized. Monday the Elders left for Lenard, about twelve miles distant, where a series of meetings were held. The latter part of the week they returned to Craddock. On Sunday the Elders met with the Saints in Sunday school and meeting, expecting to separate and return to their various fields of labor the following day. President Dalley and Elder Miner being unwell stayed at Bro. Bryants where meeting was held, while Elders Wells and Hess went home with Bro. Gregory. About 11:30 p. m., after all had retired, the house of Bro. Gregory was surrounded by a mob of twenty-five or thirty men. Bro. G.— met them at the door and was informed that they wanted those ——— Mormon Preachers. They then began crying "Shoot 'em out!" "Shoot 'em out!"

(To be continued.)

### Mormonism All Embracing.

#### Deseret News.

The "Mormon" faith is a huge maw gulping a dozen denominations, says Rollin Lynde Hartt in the February Atlantic. Are you a Baptist? The "Mormon" believes in immersion. A Methodist? The "Mormon" obeys his bishop. A Campbellite? The "Mormon" claims a yet closer return to Apostolic ordinance. A Theosophist? The "Mormon" holds to pre-existence. A Spiritualist? The "Mormon" hears voices from the dead. A Faith Healer? The "Mormon" heals by the laying on of hands. A Second Adventist? The "Mormon" awaits the Messiah. A Universalist? The "Mormon" says all will be saved. Massing his proof, he declares his peerless religion the one immutable, eternal faith, lost in the early age and restored in the latter days, though glimmering in broken lights through all the creeds of Christendom. "Bring me from Europe or Asia," said Brigham Young, "a truth that is not a part of 'Mormonism' and I'll give you a thousand errors for it, if you can find them." Said a "Mormon" at Harvard, "Sunday by Sunday I go to service in the Appleton chapel, and there I hear nothing but 'Mormon' doctrine." Limited only by the broad bounds of Christianity, this faith is an amalgamated and co-ordinated parliament of religions.

"After a man once gets the hang of a thing it is just as easy to be true and honest as it is to be false and wabbly."

"Kickers are never popular, but they often supply the impetus that makes other men popular."

#### Only One Line That Does It.

There is now only one line operating through double daily service from Missouri River points to California, and that line is the Union Pacific.

"The Overland Limited" is the fastest train in the west, and its equipment of Free Reclining Chair Cars, Buffet Smoking and Library Cars, Pullman Dining and Sleeping Cars is unsurpassed.

No other line offers equal facilities for California travel. For further particulars and advertising matter, address J. F. Aglar, General Agent, St. Louis.

### SKETCH OF PRESIDENT WOODRUFF.

BY APOSTLE MATHIAS F. COWLEY.

(Continued from page 115.)

Apostle Wilford Woodruff, during the fifty-one years of his life in Utah, performed missions at home and abroad, in America and Europe, and filled many positions of honor with credit and distinction. When President John Taylor succeeded to the Presidency of the church Elder Woodruff became the President of the Twelve Apostles, which place he filled with honor, until subsequent to the decease of President Taylor, Wilford Woodruff, in 1889, became the President of and Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints. During his Presidency of the Twelve, President Woodruff spent much of his time in exile, owing to the unholy crusade against the Latter-day Saints. During this time, like John the Revelator, he was favored with visions and revelations of the Holy Spirit. On one occasion the departed Prophet, President Young, appeared to him, as he traveled along a road in Arizona, to attend a conference, and urged upon President Woodruff the necessity for the Saints to more thoroughly secure the companionship of the Holy Spirit and keep it with them. President Woodruff was greatly interested in the salvation of the dead, combining works with his faith, he secured from New England large genealogical information concerning his dead progenitors, and for their salvation he would work in the Temple whenever possible; his family and friends would assist. He was so thoroughly loved by the Saints and respected for his interest in the salvation of the dead that on one anniversary of his birthday several hundred of the Saints in St. George and vicinity joined him in the St. George Temple and received ordinances in behalf of his deceased relations. About this time one of his choicest and most spiritual-minded sons, Brigham Y. Woodruff, was drowned in Bear river in Cache valley. President Woodruff, having allotted much upon the future of this noble son, was very much wrought up because of his death. Although he never murmured at the providences of the Almighty, he inquired of the Lord to know why it should be thus. The Lord revealed to him that as he was doing such an extensive work in the Temples for the dead, that his son Brigham was needed in the spirit world to preach the Gospel and labor among those relatives there. He had a similar manifestation subsequent to the decease of Apostle Abraham H. Cannon. The latter was a wise man in council, and although young in years, President Woodruff felt his loss very keenly, and wondered why he was taken. The Lord revealed to President Woodruff that there was a work for him in the spirit world, that Abraham H. Cannon was one of the very purest and best men of this dispensation, and fully prepared to move in a more exalted sphere. Many manifestations of the Spirit were given to President Woodruff from the time he embraced the Gospel until the time of his decease. During his administration as President of the church, dating from April 7th, 1889, George Q. Cannon and Joseph F. Smith, acting as counselors, President Woodruff did much to encourage the cause of church school education, making, as trustee in trust, as liberal appropriations as the church could afford to sustain the Stake academies and other church schools. In 1890 President Woodruff issued the manifesto respecting the discontinuance of plural marriages in the United States, and later the political address, which provides that men who are called to spend all their time in the ministry shall not run into politics to the neglect of their spiritual calling without being properly released for that purpose. This does not abridge the rights of any man, since it is no part of a citizen's duty to seek for office. If all men were like President Wilford Woodruff the office would always have

to seek the man, and when it does no barrier is placed in the way of his acceptance.

President Woodruff for many years, and up to his death, was President of the organization instituted by President Young, known as the Young Men's Mutual Improvement Associations, throughout the church. He showed great love for the young people. In this capacity he was greatly loved and respected by the young people of the church. He attended their conferences when feasible, and constantly bore to them his testimony as an Apostle of the Lord, that Jesus is the Christ and that Joseph Smith was a mighty Prophet of the Lord, standing at the head of this dispensation. Inasmuch as a certain class of people in the United States who are not Latter-day Saints, claim to believe in the divine mission of Joseph Smith, and yet deny the succession of authority to President Young, and also attribute to President Young the authorship of doctrines revealed to Joseph Smith the Prophet, we here introduce the testimony of President Wilford Woodruff. Be it remembered that he was an Apostle before the Prophet's martyrdom, five years, and consequently was his associate, a personal witness of the Prophet's teachings, and the last remaining Apostle at his death, who held the Apostleship in the days of the Prophet Joseph Smith. This testimony was borne to two hundred young men by the Prophet Wilford Woodruff when he was 91 years of age, when he soon expected to stand in the presence of the Redeemer and give an account for every word spoken, and every deed done in the body.

Officers Y. M. M. I. Meeting of May, 1898:

President Woodruff addressed the meeting. He said:

I am deeply interested in the position we occupy. The Lord has appointed the place we are in when the blessings were given of Joseph. We are the sons of Joseph. Here is the place where we are going to stay. No power beneath the heavens will ever drive this people from these mountains.

This was a desert when we came here. President Young went to work with a will like a man. I was with him when he took his first walk from his carriage across the site where this city now stands. When he reached the place where the Temple now stands he stuck his cane into the ground and said: "Here will he huilt the Temple of our God." I thought that was a strange prediction, but I lost no time until I cut a sage stake and drove it into the very spot where he had marked. That was before any survey had been made or any street made, and on that spot, indicated by Brigham Young, and where I drove the stake, the Temple now stands. Men tried to persuade President Young to go to California, but he replied, "I'm going to stay here to build a city here, a Temple and a country."

Young men, the vision of my mind is upon your position. Upon your shoulders rests the mission of carrying on this work of converting the children of men to the Gospel of Christ from the sins of the world. There is nothing the children of men can be engaged in that is equal to the converting of the souls of men. The only office I ever asked the Lord for was to be permitted to go and preach the Gospel. You hold the power of the priesthood in your hands. I was present in Nauvoo, when the Prophet, Joseph Smith, gave the keys of the Kingdom of God to the twelve Apostles. He was with us about three hours.

He was full of the Spirit of the Lord. His face was clear as amber. He said: "I stand at the head of this dispensation and God has given me every key of the priesthood, every power of the priesthood. I am going away (we did not then know what he meant.) This kingdom will depend on you and I now roll the responsibility upon you, and God requires it at your hands, and if you do not carry it on you will be damned."

Joseph never bestowed upon Young Joseph any key or priesthood or authority. God is not with the Josephites, nor are the ordinances of the House of the Lord with them. I was once riding on the cars from this city to Provo, and a man named Short took occasion to walk up and down the car, declaring that Joseph Smith never taught nor practiced plural marriage, and never instituted the covenants and endowments of the house of the Lord. That Brigham Young and those with him were the authors of these things.

I rose up and said to him: "You say what is untrue." I received my endowments un-



der the hands of the Prophet Joseph Smith, and he taught me the celestial order of marriage, and he had plural wives, and several of his wives are in Salt Lake City today. Joseph was the author under God of all these things. Brigham Young, George A. Smith and many others received their endowments from Joseph, and their wives were given to them by him in the celestial order of marriage. I shall be a witness of this in the Spirit world and I shall meet you all there. The day is not far distant when you will see great events in the earth and sorrowful judgments. God bless you.

President Joseph F. Smith said that President Woodruff was one of the last living witnesses of the things about which he had spoken. Sister Bathsheba W. Smith, who is still alive, and her husband, received their endowments from Joseph, and the Prophet Joseph had conferred all keys and powers of the priesthood upon the twelve Apostles. He urged upon the young men present to make note of the testimony borne by President Woodruff that hereafter in the generations to come they could testify that they had heard him bear witness of these truths.

President Woodruff's 90th birthday was celebrated March 1st, 1897, by a grand gathering of his friends and admirers at the Tabernacle, Salt Lake City, which was filled completely and was attended by the Governor and members of the Legislature and many other public officials, Mormons and non-Mormons. President Woodruff made a notable speech on that occasion, speaking with great vigor and clearness. After an appropriate program was rendered, President Woodruff, with his wife, Emma Smith Woodruff, 59 years of age, whose birthday occurred on the same day, was seated in front of the lower stand and held a reception, which lasted over an hour, almost the entire assembly passing by and shaking hands with the venerable President and his wife. Notwithstanding his advanced age, he received a party of his immediate friends at dinner at his residence, the same day, manifesting no signs of fatigue after the ordeal he had passed through. On July 20, 1897, he officiated at the great Pioneer Jubilee celebration, when the statue of President Brigham Young was unveiled and the dedication prayer by President Woodruff was offered. In the afternoon, he attended a meeting of the Pioneers, which was held in the Tabernacle, and was there presented with the gold Pioneer badge, which had been designed for the oldest Pioneer present.

On July 22d, he was honored by being crowned with flowers in the Tabernacle by the children who had marched in the procession to the number of about 10,000. They were represented by Ida Taylor Whittaker, grand daughter of the late President Taylor, who said:

"As one of the descendants of Utah's 1847 Pioneers, I crown you, the oldest of that noble band present here today, and pray God's blessing on you and all your Pioneer companions."

President Woodruff frequently testified that two powers had been at work with him all his life, one to destroy him, the other to protect him and enable him to complete his mission in honor upon the earth. The following statement prepared from one of his discourses will be of interest to the reader:

"During his eventful life, President Woodruff met with a number of severe accidents, many of which would have killed an ordinary person. He frequently remarked that he had broken nearly every bone in his body except those of his spine and neck. Because of his remarkable recovery from these disasters, he reached the conclusion that there were two powers seriously affecting his life—one engaged to destroy him, and the other to preserve him. He recognized in the latter the hand of divine Providence, protecting him for a wise purpose. The following chapter of accidents which befell him was prepared under his personal direction:

When 3 years of age he fell into a cauldron of boiling water, and it was nine months before he was considered out of danger. When 5 years old, he fell from the great beam of a barn, striking on his face; three months later he fell down stairs

and broke an arm. Soon after, he broke his other arm. At 6 years old he was chased by a mad bovine, but he fell into a posthole and the animal leaped over him. The same year he broke both bones of one of his legs in his father's saw mill. When 7 years of age, a load of hay on which he was riding was tipped over upon him, and he was nearly suffocated. When 8 years old, a wagon in which he was riding was turned over upon him, but he was not seriously injured. When 9 years old, he fell from an elm tree, through the breaking of a dry limb, fifteen feet to the ground, and was supposed to be dead, but he recovered. When 12 years old, he was drowned in Farmington river, Conn., but was brought up by a young man from thirty feet of water. He suffered greatly in his restoration to life. When 13 years of age he became benumbed with cold, while walking through the meadows, and went into the sleep of death, becoming insensible, but was found and was restored. When 14 years old, he split his instep open with an ax, and was 9 months getting well. At 15 he was bitten in his left hand by a mad dog. At 17, he was thrown from an ill-tempered horse over the horse's head on a steep hill amid the rocks; he landed over the rocks on his feet about a rod ahead. It broke his left leg in two places and dislocated both his ankles. In eight weeks he was out of doors on crutches. In 1827, while attempting to clear the ice out of a water wheel, a full head of water was turned on, his feet slipped into the wheel, but he plunged forward head first into three feet of water and escaped being crushed to death. In 1831 he was again caught in a wheel twenty feet in diameter, but leaped out against a jagged stone wall, and escaped with a few bruises. During the winter of that year he suffered severely from lung fever. In 1833, the day he was baptized, a horse, newly shod, kicked a hat off his head, and ten minutes later he was thrown from a sleigh, without any box, on which he was driving, lighting between the horses, and was dragged with the sleigh on him to the bottom of a hill on a snow path, but escaped unharmed. In 1834 he narrowly escaped death twice from the discharge of fire arms, a rifle ball passing within a few inches of his breast, and a musket, heavily loaded, being snapped with the muzzle pointed at his breast. In April, 1839, in Rochester, Ill., while riding on the forward axle tree of a wagon, he was thrown so that his head and shoulders were dragging. His horses took fright and dragged him about half a mile till they ran into a high fence. He was bruised, but no bones were broken. While going to St. Louis, in July, 1842, he had a severe attack of bilious fever, and on returning to Nauvoo, in August, was confined to his bed for forty days, and appeared to be stricken with death, but he recovered by the manifestation of the power of God. Sept. 12, 1843, at 5 p. m., he left Boston on the Portland Express. Six miles south of Kennebunk, after dark, the train was wrecked, several cars were smashed to pieces, the engineer killed, some of the passengers had bones broken, but he escaped unhurt. Oct. 5, 1846, when with the camp of the Saints on the west bank of the Missouri river, while cutting some timber, he was crushed by a falling tree, his breast bone and three ribs on the left side were broken, his left arm, hip and thigh were badly bruised, and he was internally injured, yet he rode two and a half miles over a rough road and was then carried to his wagon, when President Brigham Young and his Counselors laid hands upon him and rebuked his pain. He had no physician, was able to walk in twenty days, and in thirty days from the time he was hurt he was able to work again. On the 21st of April, 1856, while helping to move an ox that had died from poison and had been skinned, his arm was inoculated with the virus, and seven days afterward he began to swell, and his whole system appeared to be impregnated with the poison. President Young administered to him and promised him he should recover and live to finish the work appointed to him on earth. He subsequently recovered, although dead flesh had to be removed from his arm with instruments and lunar caustic.

From the time President Woodruff was a boy he kept a complete journal of his daily life. Many items of important history would doubtless have been lost, had it not been for the journal of Wilford Woodruff. For many years he was the Church Historian. His long personal experience and the accuracy of his journal assisted him very much as Church Historian.

From the year 1834 to the close of 1895 Wilford Woodruff traveled 172,369 miles, held 7,555 meetings, attended 75 semi-annual Conferences, and 344 quarterly Conferences; preached 3,526 discourses;

established 77 preaching places in the missionary field; organized 51 branches of the church; received 18,977 letters; wrote 11,519 letters; assisted in the confirmation into the church of 8,952 persons, and in addition to his work in the St. George temple, labored 603 days in the Endowment House in Salt Lake City. He traveled through England, Scotland, Wales, six islands of the sea, twenty-three states of the United States, and five territories.

During the latter years of his life he suffered from insomnia, and occasionally went to the Pacific coast, where upon the sea level he could sleep better and would recruit. It was upon one of these visits to the coast that he became prostrated, and passed peacefully away Sept. 2, 1898, to his glorious rest. A portion of his family and President Cannon and others were at his bedside. His remains were brought home for interment. The funeral occurred Sept. 9, in the large tabernacle, was attended by many thousands of people, and by the general authorities of the Church. He left a family of noble wives and children to mourn his departure but they were not alone in the bereavement, for many thousands knew and loved President Woodruff as a Prophet of the Lord, a humble, honest, upright man of God. He fought the good fight. He kept the faith, and will wear the crown of eternal lives promised to those who leave all and follow the Lord, who came up through much tribulation, who wash their robes and make them white in the blood of the Lamb, for such is the unblemished record and history made by President Wilford Woodruff.

### A Spiritual Feast.

Shelby County, Ky., March 7, 1900.

President Ben E. Rich,  
Chattanooga, Tenn.

Dear Brother:

By request of President Terry I write you a synopsis of a spiritual feast enjoyed by the Henry, Owen and Franklin county Elders as a result of the late Conference of Conference Presidents held at Chattanooga. The Elders of the above named counties met March 5th, in Haidens Bottom, Henry county. One council and two public meetings were held, at all of which the influence of the Holy Spirit was greatly manifest. The people were very kind and ministered to the Elders in a way very much appreciated by them. Those of special mention are Bros. Messick, Ellis, Onan and Bondurant. May God bless and prosper such noble souls.

Tuesday, the 6th inst., the Elders met in a school house to hold their council meeting.

Each Elder bore his testimony, feeling to thank his Heavenly Father for the privilege of meeting with his fellow laborers. The Elders have come into the vineyard to proclaim the Holy Word; to bear testimony of the restoration of the Gospel through Joseph Smith. Each Elder realized that council given should be obeyed, that obedience was better than sacrifice. Elders are as watchmen set on the watch tower, to warn people of danger. President Terry gave much valuable instruction, fully explaining the important advice and council received at the meeting of Conference Presidents held at Chattanooga recently. Wednesday morning the Elders took leave for their various fields, each wishing the others a hearty good bye and success in their labors.

Your Brother in the Cause of Truth,  
JOHN H. BANKHEAD.

Let us be content to work,  
To do the thing we can, and not presume  
To fret because it's little.

—E. B. Browning.





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SATURDAY, MARCH 17, 1900.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship bow, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after those things."—JOSEPH SMITH.

The mill of the gods grinds slowly, but it grinds very fine.

Every attempt to make others happy, every step forward in the cause of what is good, is a step nearer to true manhood.

The Star extends sympathy to Elder J. B. Coles, in the loss of his wife. May God bless and comfort him. Elder Coles labored in Mississippi and was released last June.

We will be glad to have the Elders and other of our readers contribute articles for the Star. Write your experiences, or your thoughts on any good subject—it will help you and it will help to make the Star more interesting. Write short articles and to the point. Our space is limited and we cannot publish all, and "if at first you don't succeed, try, try again."

### HIGOTRY IN JACKSONVILLE.

In another column we give an account of a cowardly assault on Elder Jenson, in Jacksonville, while he and Elder Wixom were holding a street meeting; and because of the actions of the half intoxicated coward, the tenth century Chief of Police orders the Elders not to preach any more on the streets of that city. Then the two by four Florida Times-Union and Citizen, chimes in and says it was just right; advocates mob violence to American citizens, simply because they do not hold the same religious views, and at the same time holding up to the public this intoxicated hgot as a man of noble character after their own heart and as representing the good people of Jacksonville. Shame on such men, they disgrace the name of American and are not worthy to be American citizens; far less to be custodians of the rights of the people and moulders of public opinion. Thank God, such beings do not voice the sentiments of the best people, of Jacksonville or of this country. If they did we would still be in the dark ages, and burning at the stake would be in order.

Of course as every circus must have a clown, so also is a street gathering incomplete without a crank to disturb. This case was no exception to the rule. While Elder Jenson was speaking a certain individual demanded he answer a question put to him. This was done, but seemingly not to the satisfaction of the disturber, who struck the Elder a cowardly blow in the face. Next morning one of the leading papers came out saying the Elder received merited punishment. Such men as will print things like that are the ones who incite men to anger, causing them to raise mobs and do bodily harm to innocent persons.

Those who allow such articles to appear in the columns of their paper, will be held responsible for the greater part of the damage inflicted upon the servants of God.

Some one should take pains to inform the Chief of Police and the narrow contracted newspaper, above mentioned, that Jacksonville is in America, a part of the United States; that the fundamental principle underlying the government is freedom and liberty. It might take some time for them to comprehend Americanism, but then they could grow in grace, and it would be better for the next generation.

These Elders had violated no law; they cast no reflection upon southern ladies, and if they had received justice the officers would have said, "Gentlemen you have a right to preach the Gospel as you see it; although we differ religiously you are Americans and shall be protected in your rights. We have no right to stop you from preaching on the streets, unless all others are prohibited, the law is no respecter of persons." However, it is the same old story, they are "Mormons" and cannot expect rights when they worship different from us.

May we ask what the police officer would have done had it been any other kind of meeting? Would he have said, "I must have a warrant?" Is it necessary to have a warrant every time a disturbance is raised, and let the culprit get away while going to get one? What a glorious condition we should have if this were the case. At least it would be glorious for thugs and "athletic young men." Had it been other than the despised "Mormon," who was injured, would not the Florida Times-Union and Citizen have denounced the affair as an outrage, and

called upon the Chief of Police to stop such business? But what could be expected from a newspaper that did not have backbone enough, or is so prejudiced that it could not publish the proceedings of a "Mormon" Conference, even as a matter of news; or notices of a "Mormon" meeting after it had agreed to do so, having been paid for publishing such notices?

The trouble in Jacksonville, no doubt, is simply this: the people were going to hear the "Mormon" Elders and learn of their side of the story. This fact did not suit those who evidently love darkness rather than light, and do not want to allow others what they ask for themselves. They are too narrow-minded to hear both sides, and like some of old, dismiss the question by asking, "Can any good come out of Nazareth?" This done, they do not go and see, but justify themselves in trampling in the mire law, order, and the sacred Constitution, to accomplish their unmanly and unchristianlike purposes.

Why not treat the "Mormon" question along the lines of reason and civilization? When force is resorted to is it not an admission that the question cannot be successfully met by fair means? We ask no special favors, but we do ask for our rights, as loyal citizens, appealing to the broad-minded people of Jacksonville to give us justice. If some do not want to hear "Mormonism" from a "Mormon" standpoint, they are not forced to go and listen, but should not interfere with the liberty of others and say they shall not go because it does not suit them. If the Chief of Police of Jacksonville and the Florida Times-Union and Citizen lift their puny hands to stay the progress of the work of God, they will sooner or later find they are kicking against the pricks; and reap the vengeance of a just Creator. Gentlemen, be Americans, and stand on the Constitution of the Republic. Be men and fight what you believe to be error with the endgels of reason and Scripture. Give your opponent a fair chance to be heard and not disgrace our fair land and advanced civilization by advocating cruel persecution and brute force. We commend for your reading the fifth chapter of the Acts of the Apostles.

### RIGHT WILL YET BE MIGHT.

Recent occurrences plainly show that Satan and his agents are still at work. Whenever mobbings of Mormon Elders have taken place in the south, or elsewhere, people living in the vicinity of the cowardly deeds have ever been willing to throw the blame upon ignorant people. Satan has many tools, each fitted for a certain labor, and he is using every one of them. It is an easy thing to make some believe that mobbings are conducted by an ignorant class, but upon investigation, nine cases out of ten will show either a so-called minister, or a newspaper the instigators.

The money grabbing preachers, and peanut political newspaper sheets are often, if not always, tools through which Satan accomplishes his low designs. But here is a clipping from a good, pure, religious Christian (?) paper.

The Christian and patriotic people of the country must remember that the exclusion of Roberts from congress is not the end of Mormonism in Utah or anywhere else. It is of the utmost importance that the agitation against the abominable system be kept up till it is obliterated, and that in the meantime we should very diligently seek to so evangelize all our people as to have none who may become a prey to the plausible delusions of the Mormon emissaries who are all over our land. This



abomination in the sight of God and man should be obliterated.

This only corroborates what we time and again have asserted through these columns. That the recent fight in congress was not so much against B. H. Roberts, but was only a ruse to damage Mormonism, if possible. The so-called Christian churches have ever been jealous of the steady growth of the Mormon Church. They have used the foulest means to overthrow Truth, yet it lives. Men have been martyred for this dispised, unpopular doctrine, but others have stepped gallantly forward to continue the sacred work. Many of the Christians today are like those of "ye pilgrim times;" those who in the face of desolation, starvation, and hardships boldly demanded of an oppressive government their rights. Yea more did they do, they denounced kingcraft, establishing a government built upon the foundation of religious and political liberty to all. The battle was fought, and right became might. Then did those very people who made such an effort for freedom, do the thing they had fought against. Just as soon as they had a little authority, they proclaimed that all must bow down to them; must see all things like them. To be sure the end of Mormonism, so-called, is not at hand in Utah, or elsewhere. The Church of Jesus Christ of Latter-day Saints was established by divine inspiration, and will continue to grow. Preachers may rant and roar, newspapers may befoul their sheets with falsehoods, yet be it remembered a Judgment Day is not far hence. Then will mankind know that the hated Latter-Day Saints are the blessed of God.

## THE DARK AGES.

BY A. ARROWSMITH.

(Continued from page 117.)

**THE THIRTEENTH CENTURY** opened with the same conditions of war, bloodshed and turmoil that characterized the preceding century. Hordes of Tartars came rushing from the northeast, and like grasshoppers, destroyed all before them. Christians and Mahometans suffered alike and they played havoc with the religious world. They overran the whole east and these war-like Tartars have left the impress on the world of being a bloodthirsty, savage and untamable race.

In this century the Christians made two crusades into Palestine, but as in the preceding century, they were unsuccessful in accomplishing any good, entailing the loss of many lives, the expenditure of much wealth and bringing many evils upon the land. However, the Christians subdued Prussia, and the whole north of Europe, and by bloodshed, rapine and cruelty, compelled the people to acknowledge their supremacy and become Christians. This was the usual way of making converts at this period of the world's history.

Roger Bacon, an eminent scholar and philosopher, graced the earth in this century of darkness. He was a man who loomed up at least six hundred years ahead of his time, and who, in his spiritual existence, made great advancement, a giant among pigmies, a rose among thorns, an oasis in a desert, rays of light in darkness. Poor fellow, he came untimely, was not appreciated, and was incarcerated in a loathsome dungeon, where he spent many years of his life, "wasting his sweetness on the desert air."

John, the King of England, was a noted character of this century. He was a vacillating, weak monarch, who actually signed over and be-

queathed to the Pope, all his kingdom, considering himself an abject vassal under the great Innocent the Third, the Pontiff of Rome. He was satisfied to fawn at the feet of this Pope, who subjected him to great ignominy and disgrace. This king has ever since been the hiss and by word of the nation he tried to govern and is considered a contemptible wretch for his weakness in thus giving up his kingdom. However, in the year 1215 the English Barons, who were the backbone and strength of the nation, compelled John to sign the great Magna Charta, which guaranteed many rights and privileges to the common people, who were governed by the Barons during the feudal age.

Dominic, a Spaniard, and Francis, a converted reprobate, lived in this century and were the Fathers and instigators of the Monastic orders called respectively Dominicans and Franciscans. These two orders of mendicants were favored by the Pope, having covenanted to convert or destroy heretics. At this period they established the inquisition, which was a bloody institution, and a terror to all Europe. All who were not in league and sympathy with this means of extirpation, were secured as victims, and hundreds of lives have been sacrificed before the tribunals of this wicked institution. In Spain the cruel tortures of this order were especially felt, and many an innocent life was sacrificed on the altar of bigotry and intolerance. Instruments of torture of all descriptions have been found in the cold dungeons of the Spanish inquisition. Little boys and innocent females were not exempt from the cruel hands of these fanatical mendicants who posed as the Lord's anointed. If a man was accused of heresy, he was imprisoned, brought before the inquisitors and made to fully retract. Refusing to do so he was placed on the rack, where his limbs would be torn asunder, his flesh ripped piece by piece from his body, and the most cruel, ingenious and exquisite tortures man could devise were administered, to make that man a Christian. If the above wicked means were not enough, they would take the life of their victim, which in most cases was a happy release and very welcome.

In this century, whipping was indulged in to a great extent, that the body might be made subject to the spirit and also as a means of purging it from sin. Many would inflict these penalties upon themselves and was really devout, believing that these acts of penance would give them control over the body and would be pleasing to God. It was thought by many that a baptism of blood was more acceptable to God than a baptism by water, and they would thus flog each other relentlessly, in many instances, till the flesh was torn from the bones, these inflictions being borne with fortitude and courage as they were expected to bring a remission of sin. This was carried on to an alarming extent in Italy, and the streets resounded many times with the cries of the sufferers. Those who inflicted these tortures and macerated their bodies, giving their possessions to the priesthood, were considered the most devout and holy. They blindly believed all the priesthood said and aided and abetted them in their work of exterminating heretics.

The doctrine of transubstantiation was universally taught in this century, and various innovations crept into the church. It was taught that a full remission of sins was granted to all who visited Rome during the jubilee year, which was held every quarter century. This was the means of enriching the headquarters of the church, Rome, as thousands would gather there during the jubilee year to en-

joy the temporal festivities and get the spiritual preferments.

Various sects started in this century, perhaps the most important being the brethren of the free spirit; and the Apostles, but after much blood had been shed, they were speedily extirpated by the inquisitors, who showed no mercy.

A false Prophet also arose named Joachim, who said that the Angel with the everlasting Gospel spoken of in Rev. 14-6, had consigned his message to him. That God held sway, from the beginning to Christ, and the Son held sway, from Christ to the year 1200 A. D. Then the Holy Ghost took charge of affairs, and that he was the embodiment of that Holy Ghost. This man was believed by not a few and had considerable of a following.

When we look back to the thirteenth century, with its misery and ignorance, we feel shocked at the blasphemous assertions of Joachim. In this nineteenth century of enlightenment Joseph Smith makes some very startling statements. He declares that the Angel spoken of in Rev. 14-6, referred to above, came in this century, in fulfillment of the vision as seen by John on Patmos, and restored "the everlasting Gospel." The Angel's name was Moroni, an ancient inhabitant of the American continent, who was the custodian of a divine record, which is now in print, called the "Book of Mormon," being the history of God's dealings with the ancient inhabitants of the American continent and containing the everlasting Gospel as delivered to them by Jesus Christ, the Author. This message of Moroni was later confirmed by the visit of John the Baptist, also Peter, James and John, prominent characters in the primitive church. Other holy men came in this "the last dispensation" and restored the keys that had been lost in the "Dark Ages."

This man Joseph Smith was a true Prophet, and did not presume to be anything but a humble servant and messenger of salvation. His work from beginning to end is stamped with divinity and truth and cannot be gainsaid. It has withstood the prejudice and opposition of the most crude minds of this learned century, and comes from beneath the crucial test of truth, more pure. It embraces all truth and compares strictly with the system inaugurated by Jesus Christ. Unlike the fraudulent pretensions of Joachim, who desired the opulence and worship of mankind, Joseph Smith took no honor unto himself, but gave all honor, power and glory to the Master. The work and system that he has been instrumental of inaugurating in these the "Latter days" is filled with truth and will come off triumphant, as "truth is mighty and will prevail."

In taking a retrospective view of the spirit of darkness, I am constrained to acknowledge the goodness of God, in the establishment of His work in these last days in a land of liberty and under a constitution that provides for due exercise of religious freedom. The wisdom of this can be fully appreciated when we understand the religious slavery that existed for hundreds of years in the "Dark Ages." Every vestige of truth that showed its head in those days was immediately crushed with the despotic heel of Paganism and wholly extirpated. In the thirteenth century any man who presumed to oppose the Roman Church must have been bold and intrepid, as it inevitably meant death by torture or the destructive element, fire. One hundred years ago witches were condemned and hurned at the stake by religious fanatics, and even in these days of light and truth we find the same bigots, who



would still crush and extirpate truth, if they had the power. They, like the good (?) Pharisee and the powerful Roman Church of the "Dark Age," would do it in the name of religion. The history of the drivings, mobbings and the murdering of the Latter-day Saints will verify the truth of the above statement. (To be continued.)

### Abstracts From Correspondence.

Editor Star.—Please grant me space in your valuable paper to tell its many readers how much valuable truth the Mormon Elders have brought to us. We had long been halting between two opinions, until these men of God, made plain the true plan of Salvation. Elder Hunt and Tingey are true gentlemen, and we know they are messengers of Truth. I have had the privilege of showing the Book of Mormon to four preachers, one Methodist and three Baptists. I told them having read the book through twice I believed it to be a correct history of the tribes of Joseph; the book which Isaiah predicted should come forth. If they could condemn the book to show me how and what by.

H. A. R. MULLIS.

Whitley County, Kentucky.

Dear Editor:—A little space in the Star will be much appreciated by me, as I wish to say a few words in behalf of the Latter-day Saints. When the Elders first visited Green county, Mississippi, they called and left a tract and card with us. I paid little attention, and carelessly threw the literature aside, thinking it was of little value. A year rolled by, when I had the privilege of hearing the Elders preach. I did long to know if they were true or false teachers. What joy filled my heart when I realized they were God's anointed. Indeed their words to me were as bread to a hungry man. Since I have joined the true Church of Christ, and can bear my testimony to the truthfulness of the Gospel. I know Joseph Smith was a true Prophet of God. May those who are in darkness behold the true and shining path of right, is my prayer.

MRS. ARVIE BREWER.

Red Hill, Miss.

Southern Star:—Having been a constant reader of your valuable paper I can say I am much interested in its inspired writings. For six months I have been a member of the Church of Jesus Christ of Latter-day Saints, and know of a truth it is the only true Church on the earth. I know the Elders are the servants, teaching the fullness of the Gospel; that Joseph Smith was a Prophet of the Heavenly Father. I send my best wishes to the many readers of the Star. I feel thankful to my Redeemer that I live in this the dispensation of the fullness of times. May God continue to bless us be the prayer of your Sister in the Gospel.

LEONA PEARL CRALLEY.

Bingham, S. C.

### Releases and Appointments.

#### Releases.

- Benj. Walker, Virginia Conference.
- A. B. Cosby, Virginia Conference.
- M. A. Clouse, North Alabama Conference.
- James R. Hawkins, Middle Tennessee Conference.
- Isaac E. Thnrber, Middle Tennessee Conference.
- Fred Evans, Chattanooga Conference.

The measure of a man's learning is the amount of his voluntary ignorance.—Thoreau.

### THE OUTRAGE IN JACKSONVILLE.

Under the caption "Resented an Insult," "Mormon Missionary Receives a Merited Punishment," the Florida Times-Union and Citizen, of Jacksonville, Fla., of March 7th, published the following:

For several evenings past certain persons, claiming to be agents of the Latter Day Saints, have been addressing crowds of varying size and interest at the intersections of downtown streets. Their audiences have been mainly of those who were attracted by curiosity, and have not been enthusiastic over what they have heard. One of these meetings was thoroughly broken up and the speaker badly demoralized last night by an athletic young man, who resented certain imputations made by the speaker.

It is sufficient to say that the remarks reflected on the purity of southern women, and when an explanation was demanded the speaker made a reply wholly unsatisfactory. His questioner delayed not a second on the order of his striking, but landed a blow on the missionary's solar plexus that entirely unfitted him for further service last night. Several bystanders wanted a chance to repeat the chastisement, but the missionary left speedily for a safer part of the town.

Under the glaring headline of "Orders from the Chief of Police," the same paper had this to say on March 8th:

"For several weeks past representatives of the Latter Day Saints have been in this city, preaching their peculiar doctrines and scattering their literature about among Jacksonville citizens. For several evenings open-air meetings have been held at the intersections of Bay street with other thoroughfares, which have attracted crowds of passersby, who have stopped to listen to the speakers, apparently as much from curiosity as from any other motive.

One of these meetings was interrupted on Tuesday evening by a young man, who claimed to have heard calumniating remarks upon the virtue of southern women. Inquiring of the speaker as to whether such remarks had been made, the speaker returned a reply that was unsatisfactory to the questioner, who promptly delivered a stunning blow to the elder.

This representative of the Latter-Day Saints called at the Times-Union and Citizen office, presenting a card bearing the name of Elder N. U. S. C. Jensen. He presented also a communication over his signature, in which he entered a defense of the position that he had taken on Tuesday evening. He asked that, in the spirit of fairness, he be allowed to state that he had made no reflections on southern women any more than on those of any other part of the country, believing that they included in the grand total a similar proportion of outcasts as those of any section of the United States or of any other country on earth. He claimed that among the women of the south were some of his best friends and that he could have no object in maligning them.

The police were informed of the occurrence yesterday and Chief Vinzant at once issued an order that no further meetings of this nature shall be held upon the streets, or in the open air, without the written permission of the mayor, or of the acting mayor in his absence. It seems hardly possible that the present executive officer of the city will give such permission, and it, therefore, seems quite probable that if further meetings of this nature shall be held, it will be in violation of law, and will subject the missionaries to arrest and punishment by the authorities.

Elder Jensen, in reply to the questions whether or not he and his companion will attempt further meetings in Jacksonville, said that they had considered it unwise to hold any more here, as they could not use force against force and shotguns. There was a strong prejudice against their doctrines in this community, he declared, which rendered it unwise to remain here longer."

Elder Jensen writes us the following particulars of the incident in question:

"For some time we have been holding meetings on the streets of this city. They have been attended by large crowds, which usually have paid the best attention to what we had to say.

"Last Tuesday night, after my companion, Elder J. A. Wixom, had discoursed on doctrinal topics, I took it upon myself to prove that the motives of the Church were good; that 'Mormonism' did not debase women. To make the first part of my proposition apparent I laid down as a premises that 'a people with evil motives will invariably exhaust all

means to keep the public oblivious of their motives.' Arguing from this proposition, I cited the fact that Brigham Young gave \$500 towards the erection of the first sectarian church in Utah, and asked: 'Does not this act on the part of President Young repudiate the idea that the motives of Mormonism are evil?' 'Would a people with evil motives assist the world in becoming acquainted with them?' 'Does not this act of President Young breathe forth a spirit of fairness and tolerance?' 'Do you know of a religious organization in the annals of ecclesiastical history that has proven itself as consistent as the Mormons?' 'Yes,' answered a gentleman in the audience (who was said to be editor of one of the leading papers of the city). 'Which one?' I asked. The gentleman did not answer my question, but asked, 'Is polygamy consistent?' I politely answered that that was not the question, as we did not now preach the doctrine of plurality of wives. 'They did at one time,' responded the editor. 'True,' said I; 'and the Bible teaches it now; do you believe the Bible?' 'Yes,' was the immediate response. 'Very well, give me five or ten minutes and I will let the public know what you believe,' I answered. Our audience was growing continually and numbered probably 500 people, composed of both sexes. All kinds of remarks could be heard. Some said 'Run them out;' others responded 'amen;' still others were cursing and profaning, and some asked, 'How many wives did Jesus have?' Suffice it to say we felt that Jesus spoke the truth when He said 'I send you forth as lambs among wolves.'

"In the midst of the turmoil I asked for silence, and when it came spoke for a few minutes on polygamy from a Biblical standpoint, citing instances in the sacred record of polygamists who were the acknowledged servants of God, taking care to preface my remarks that we did not preach or teach polygamy, but spoke for the information of those who were oblivious to the fact that we gave Scriptural reasons justifying that principle.

"I stated in the course of my remarks that Abraham, who was a polygamist, talked face to face with God, and that any of the 'D. D.'s' of our time had not been so honored.

"When I had finished, a middle-aged man, half intoxicated, pushed through the crowd, and, approaching me, asked, 'Do you say that southern women are not pure?' This was calling me to account for something I had not said, and not knowing what to say, I hesitated about answering, when the intoxicated man became impatient, repeated the question, and added with an oath that if I said all southern women were not all pure he would hit me. I was in a dilemma; if I said all were pure I would break the commandment 'thou shalt not lie,' while if I did not answer it would look like cowardice; so I answered that not all were pure, which most people, if sober, will bear me out in saying. I had no sooner spoken than I was struck on the right jaw. I made no attempt to resent this cowardly attack, but turned to the audience and said: 'Gentlemen, you see that is the kind of argument that the world uses against 'Mormonism.' I am but 24 years of age; I have been preaching only two years, yet I will willingly meet any three Doctors of Divinity in your city on the question, 'Is Mormonism Biblical?' 'We cannot, nor do not want to meet you with shotguns and muscle; there are only two of us and we are 3,000 miles from home.'

"The police, not wanting to interfere by arresting the coward who struck me,



for fear of public opinion, advised us to leave. All present did not sanction the unwarranted attack. We will ever appreciate the kindness of the wealthy Jew who owned the property on the corner where we held our meetings. He is a man of honor and integrity, and exhausted all means to have justice dealt out to us. As soon as I was struck he came down from his rooms in breathless haste, took the officer by the arm and pointed out to him the disturber, but the officer said for a pretense, 'I must have a warrant.' Five minutes after the trouble the drunken assaulter was seen where he was before the meeting—in a saloon.

'Yesterday we called upon the Chief of Police and found him raving mad. He said we must not preach on the streets. 'If you do,' said he, 'you might be mobbed out,' citing as proof of the correctness of his opinion my treatment of the night before. We also called upon the editor of the Florida Times-Union and Citizen and offered a written explanation for publication, but they did not publish it.

"We believe it unwise to hold further meetings on the streets of this city at present, for we can get neither justice nor protection from the powers that be."

### A GOSPEL LETTER.

BY MRS. ALLIE HYLDAHL.

(By permission we publish the following letter written by Sister Hyldahl to a lady who is investigating the Gospel. It will interest Star readers and may aid other investigators in their search for truth.—Ed.)

A letter, at this day, would scarcely be complete without an apology, and I assay to crave leniency in your judgment for my long silence, which has partially been due to my physical inability owing to the vaccination craze prevalent in this section of country at present. I have, however, thought of you the more, and at least expressed a silent wish to again enjoy the pleasure of your congenial company.

I thank you very kindly for your favor of the 21st ult., and am much pleased with the interest you manifest in your research after truth. It should, indeed, be the ambition of our lives to seek knowledge of our earthly mission, and when gained, if only partially, perform it to the glory of God's cause in the earth. I sometimes think that we fail wholly in comprehending the importance of our presence here in mortality, and think of it as only a matter of fact, when in truth we were sent at the fiat of an all-wise Father, for a great and glorious purpose.

I do not mean to be egotistical when I say that a part of the grand opera of life performed on this worldly stage is required at my hand, and that it is my duty to not only play my part, but to play it well. We have all a part to take, some remaining on the stage until snow that never melts crown their heads, and they grow high in years in the service of their Master, while others have but a single song to sing, when they are called to leave for higher spheres and diviner plays, but they have performed their duty, better, perhaps, than many who dreamed all the day long of things to be accomplished, of glories to be won, of destinies to be reached, but never took the initiative step.

I have never before so truly understood the method pursued by the Christian world, in its efforts to gain an eternal exaltation, when this life shall be no more, and while we, as a people, bid them god-speed in their race for victory, with truth on their standard and Christ for their Chieftain, yet with sorrow in

our hearts we deplore that so few are willing and courageous enough to obey that Leader they strive to follow.

You say in your letter that you firmly believe, and have faith that all will be well with those who try to do right and lean upon the Lord for aid, no matter to what church or creed they may be numbered.

I am strongly reminded of that saintly centurion, Cornelius, whose prayers and alms had ascended even before the throne of God and were held as a memorial in his favor. No doubt this good man sought to please God, sought to keep His Commandments and do His holy will, but that was not enough. It would scarcely have been any part of wisdom for this righteous man to have said what you expressed in your letter, and if he should have done so, we have no reason to think that such a course would have received the approving smile of a just God. We read in the Acts of the Apostles that an angel appeared to Cornelius and assured him that he would be rewarded for all his good deeds, and that God was pleased to bless him for his faithfulness. Bless him with greater wisdom, greater faith, with charity in greater abundance than before, but also that he was to call for one Simon, called Peter, who would teach him the plan of life and salvation as taught by Christ and the Apostles, and that he was to obey it. His sincerity of belief was not enough, praying was not enough, nor the giving of alms. These indeed are principles all belonging to the Gospel, but does not constitute the Gospel of Christ. In Matt. 15 we are told that there shall be many who will worship Him in vain. Evidently they will lean upon the Lord for aid, and perhaps seek to please Him in numerous ways. They will call upon His name, they will do many great works in His name, yet it shall be declared unto them, "depart ye from me, I never knew ye." Well may we ask, "Who shall abide in the day of the coming of the Lord?" and cry out, "What shall we do to be saved?"

These questions, while of great significance and wondrous magnitude, are much more easily understood than generally believed. The plan of salvation is simple, and not hard to fathom, if we are in possession of the Spirit of God. But we must at once understand that there is something for us to do, and that faith is but one principle out of the many of that plan. The Scriptures, from lid to lid, abound in commandments that we are to obey, principles that we must believe in and ordinances that we are to accept, which will be efficacious in bringing us eternal happiness, if officiated in by one having the proper authority, and on the promise that we remain faithful to the end. There is no great thing that we can do, and thereby lay claim to the blessings promised the faithful, but it is a continued research after truth, a constant climbing upward and onward. Work! Work! Work! There is no stand still, always progressing, having for our motto "Be ye perfect, even as your Father in heaven is perfect."

You express sympathy for the Elders who are laboring in the south, because of the many hardships they have to endure, and cruel treatment they receive at the hands of mobs. Yes, we, too, are very sorry that those who call themselves Christians should so far forget the commandments of their great Master to "Love one another," and to love and pray for their enemies, and in their places teach by example, lawless mob violence, cruel beatings, scourgings and

murder. We are sorry, not that we are persecuted, but rather that our mission among the children of God, our brothers and sisters, is so little understood. Could the world but know the pure motives and the righteous desires of the hearts of these humble servants of God as they journey strangers in a strange land, enduring every privation known to man, they would then know that none, save those who enjoyed the constant companionship of the Spirit of God, could be thus guided, and none but those who know the Gospel is true and understand the blessings awaiting the faithful could make the sacrifices they accept with a glad heart. When the call comes for them to go into the world and declare the restoration of the Gospel, and battle with sin and vice, they leave comfortable, happy homes, mother, father, wife and baby, everything that is near and dear to a human heart, and rejoicingly they journey to distant lands, to islands of the seas, not to be received by friends, but to receive sneers and jeers, hisses and scoffs, yes, willingly to lay down their lives, that they may do their full duty, not only to God, but to their fellow-creatures here on earth.

It has been my pleasure while in the south to meet many of these valiant men for truth. I love to look into their eyes, for they sparkle with purity and honor. They know no fear, they would rather choose to go home a heap of silent dust than with dishonor stamped on their brows. Their whole desire is to be faithful to the cause of truth, to give the Gospel free to all men, and to be able to say: I have done my duty, I have kept myself unspotted from the sins of the world.

### TRUE EDUCATION.

By A. ARROWSMITH.

I have been brought personally in contact with many of the youth of Zion, who have had opportunities of advancement in the line of true education, but have neglected these privileges to the extent that many today have infidelic views. Some of them deny the faith of their fathers after having had the greatest care taken in order to lavish upon them all the intellectuality of the nineteenth century. This condition is sad to contemplate and causes me to write the following as I realize that many of our sons and daughters are neglecting the most important part of a true education in failing to develop the spirituality they possess.

The advantages that are offered for physical, intellectual and spiritual advancement in Utah are such that there is no excuse for ignorance. In the face of these facts why is it that we find so many educated fanatics in our midst who in their narrow contracted sphere parade their intelligence and declare themselves unbelievers in a God, thus fulfilling the adage "A little learning is a dangerous thing." It is grievous to see these conditions existing in Zion where the religion of Jesus is taught with such reason and logic, that is easily comprehended by an enquiring mind. The reason appears to be in the lack of development of the spiritual nature, which in many cases is woefully neglected.

It is admirable to see men endowed with great physical and intellectual strength, but when the balance of the education is lacking there is a noticeable deficiency in morality and goodness, which are apparent in a well balanced organism. When



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING FEB. 24, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Donors Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversions	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	218	273	54	47	8	63	60	1	1	2	17	133			Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1018	706	147	154	21	569	476	77	3	33	60	530			Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	468	442	67	98	12	260	242	12	1	13	41	362			Battletown	Kentucky
John Peterson	East Tennessee	38	807	623	198	239	79	709	266	60	3	18	63	639			Patttstown	N. Carolina
W. D. Rencher	Georgia	36	819	209	136	131	16	626	507	27	5	37	54	548			Columbus	Georgia
T. H. Humphreys	North Alabama	41	869	271	371	119	51	1079	587	108	7	22	74	867			Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	41	1052	664	31	173	18	809	270	39	4	46	49	415	1		Lulu	Florida
J. Urban Allred	Mid. Tennessee	40	604	167	143	71	16	431	60	7	1	16	48	363			Sparta	Tennessee
J. M. Haws	North Carolina	42	887	78	215	351	14	386	270	19	1	13	92	733	1		Goldsboro, Box 921	N. Carolina
Sylvester Lowe, Jr.	South Carolina	32	874	494	28	262	19	184	91	35	4	4	48	540			Columbia	S. Carolina
O. D. Flake	Mississippi	18	422	567	21	108		18	6	26	1	8	16	196	1		Ackerman	Mississippi
W. W. MacKay	East Kentucky	26	625	273	175	153	6	212	161	8	1	13	45	410			Buck Creek	Kentucky
J. N. Miller	Louisiana	6	121	617	2	22		40	2	5	1	1	13	98			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	15	455	560	29	269	13	168		14		1	28	208			Bridge Creek	Florida
L. M. Terry	North Kentucky	25	429	347	79	162	17	231	183	6	1	17	21	423	13		Bagdad	Kentucky
Geo. E. Maycock	Ohio	25	334	14	556	37	43	626	55	19	4	11	15	271			339 Betts St., Cincinnati	Ohio

we can find a person truly educated we find the spiritual, intellectual and physical development or parts equally blended; a grand and noble soul of whom God can justly feel proud.

It is true that we were nurtured and taught at the feet of our Father in Heaven, and built up our spiritual entity in a primeval state? If so, then why should not one soul be farther advanced and more noble than another? Is it not true that the arts and sciences were developed in our former state and that we came here well developed in the line of education which we had adopted primevally? Thus we find the genius, the man of extraordinary talent, in the course of a few years may revolutionize the existent ideas of many generations. The spark within him, struck from the anvil of Deity, may be pregnant with truth, which but requires the exigences of circumstances to make itself known.

We believe we are living in the "latter days," in the "dispensation of the fullness of times," when the God of Heaven has set His hand to gather Israel for the last time before the purging of the nations, and when the sons of God, who have been held in reserve for the grand climax of His work, shall tabernacle in the flesh. We find these noble sons coming here, gradually preparing the earth for the abode of the pure, holy and righteous. The enlightenment on the true principle of education, in science and the arts and the development of electrical appliances have advanced in every department of learning in connection with theological revelations. All this truly speaks of God's intent unto the children of men in these the "latter days."

The spirit of general intelligence comes from God and is disseminated in the world. "The glory of God is intelligence" and "a man is not saved any faster than he gets knowledge." Then if "knowledge is power," how essential it is that we seek after these riches and how grossly neglectful we become when we fail to seek after the fundamental or elementary principles of a true education.

The spiritual feasts which our Father in Heaven has prepared for us, can be had for the asking; they are actual necessities and man should not live by bread alone.

It is true that theology is the seat and foundation of all intelligent education; it delves into the primeval existence and exposes many of the mysterious actions of men; explains why one is born black and another white; why we have the yellow and red race; and why they all differ in

advanced thought and intelligence. However, there are many things the finite mind is not cognizant of that are existent facts. For instance, life, reason, thought, hearing, eyesight, electricity, and the blending of the components in the breath. In fact we have but a smattering of knowledge in things pertaining to finite matter.

We must look deeper than the scanty knowledge which is supplied by man; we must become like children and humbly bow to the mandates of our Father in Heaven. Then might we know that we were instructed by Him, primevally; begotten before the foundation of the earth was laid and that we are possessed of a spiritual entity that exists eternally. We know that it is possible to educate this eternal part of man, feed it on spiritual realities and thus gain a logical and comprehensive solution of many of the mysteries of life.

Human reason unaided by the spirit of God will mire us into scepticism.

I would plead with the youth of Zion to cast out this spirit of distrust and apply the healing balm of humility and prayer. This will cause our spiritual Father to testify to you (if you will keep His laws and do His bidding) beyond a peradventure that:

"Life is real, life is earnest, and the grave is not its goal;  
Dust thou art, to dust returnest, was not spoken of the soul."

We will also continue to progress and advance on through aeons of years, forever and forever, ultimately attaining the Godhead; building kingdoms, peopling them, providing tabernacles for spiritual and eternal entities, who in their evolutionary careers advance unto perfection. Thus progressing on and expanding until your kingdoms, planets and glories are extended beyond a solar system; on through eternity, ever advancing in education and in glory; the works of the Gods. In our contemplation of Heavenly things, the grovelling, carnal, paltry affairs of earth sink into insignificance and appear as nothing. I would advocate the cultivation of the spiritual nature, as the food, ethereal as it may appear will fill the soul with delight which cannot be appreciated by a carnal mind. The question might be asked, what kind of food does this spiritual being partake of? I would say that it is an existent principle in the elements and one of the constituent parts thereof. It is one of the component parts which make up the sphere in which we exist. It is the Spirit of God, the life and light of all things. It is truth, be it philosophical or religious; no matter from whence it may come, if it is truth, it is God's truth,

It is the beautiful in all things, being everlasting and will eventually prevail. I take it that all knowledge when true comes from God, and when this God-given intelligence is imbibed by mortality it will purify and glorify that individual to the extent of eventually causing him to put off mortality and put on immortality. We therefore have an extensive field for the operation of true education which will continue on through eternity, advancing from one degree to another in the progression of the Gods. Whenever there is an end to progression there you will find the beginning of retrogression.

Wickedness, sin, ignorance and vice in any shape is debasing and low, seeking its level in Hades. Righteousness, truth, knowledge and wisdom ascend in the beautiful sunlight of celestial glory. Therefore I would say in closing, cultivate the body, mind and spirit, elevate your thoughts that they may ascend and soar within the beatific glories of a kind and beneficent Parent who is desirous of His children becoming supremely happy within the light and inspiration of His Holy Spirit.

"Be ye therefore perfect, even as your Father which is in Heaven is perfect."

### THE DEAD.

Syracuse, Utah, March 5, 1900  
Southern Star:

On Sunday last the funeral service over the remains of Sister Annie Coles was held, in the new meeting house. Deceased was the wife of Elder J. B. Coles, late missionary to the Southern States. She was our Church organist and a faithful worker in the Sunday School and Mutual Improvement work. The speakers at the funeral were Apostle John W. Taylor and Elder Jas. Bateman. Ninety-five carriages followed the remains to their last resting place. The floral decorations were numerous and beautiful.

Your Brother,  
J. H. COLES.

Common men are apologies for men; they bow the head, excuse themselves with prolix reasons and accumulate appearances, because the substance is not.—Emerson.

You may depend upon it that he is a good man whose intimate friends all are good.—Lavater.

The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness.

"There is no hope for a man who thinks he is good enough."